

❖ FEBRUARY, 1886 ❖



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THE
AMERICAN MISSIONARY

VOL. XL.

FEBRUARY, 1886.

No. 2.

American Missionary Association.

FINANCIAL.

The receipts as published this month bring down our account to December 31st. This closes the first three months of our fiscal year. We have a total of \$54,596.85, as against \$51,341.90, the corresponding months of the previous year. An analysis reveals that this is a loss in legacies of \$1,352.25, and a gain in donations of \$4,607.20, making an increase on the total of \$3,254.95. This is encouraging; yet the total gain is not enough to cover its proportion of the \$29,000 deficit inherited from the previous two years. We heartily thank our friends for the showing we are able to make, but we call upon them to be specially watchful during the next three months in order that apprehension for the remainder of the year may be removed. The spirit of the Madison meeting was so intense, and its meaning so unmistakable, that this year the deficit must be wiped out and yet the work not be allowed to suffer. We cannot but feel that the Finance Committee's report reflected the sentiment of our entire constituency.

That report recognized the necessity of raising \$45,000 additional to meet the imperative demands for enlargement and \$30,000 in addition to this to provide for the debt; so that in round numbers \$375,000 are called for the current year. Dr. Blake's apt quotation from the parable of the Samaritan, as representing what the churches were saying to the Association, "Take care of him, and whatsoever thou spendest more when I come again, I will repay thee," was so in accord with the mind of the meeting that we feel justified in making this appeal.

A gentleman from Massachusetts who attended the Madison meeting having become intensely interested in the gift of the Kreutzers from the little Bohemian girl, Marie Adlof, to help educate the black children of America, has told the story to several Sabbath schools and secured from them each a pledge of \$50 towards a *Marie Adlof Scholarship*, to be used in our schools to aid worthy students. The suggestion that this be made

an object of general interest in our Sunday-schools has come to us from several sources. We like the idea. We would earnestly urge all Sunday-school superintendents and teachers to read Mr. Blatchford's letter in the January *Missionary*, and see if there is not sufficient in it to warrant their hearty approval and co-operation. We leave them to devise the measures necessary to secure the end. We propose publishing the letter in the form of a circular. We think the children would be interested to possess a copy. We are ready to supply all orders for the circular that may be sent. May we not hope to hear from a great many Sunday-schools?

Prof. Bumstead, of Atlanta University, has an article in the December number of the *Andover Review* on "The Freedman's Children at School," worthy of a wider reading than any magazine in which it might be published would be likely to secure. Prof. Bumstead writes from many years of observation and rare opportunities of forming a correct judgment, and the conclusion of the whole matter is, Give the negro a fair chance and judged by any just standard as applied to whites he will not disappoint his friends. The article is interestingly written and abounds in good thought and valuable information.

We note with gratitude that the *Memphis Appeal* devotes a long and comprehensive editorial to the favorable review of the proceedings of our Annual Meeting. We are frequently called to notice the fact that this paper takes an evident pleasure in commending our work to the sympathy and co-operation of the Southern people. The editor, evidently, not only studies what our Le Moyne Institute is doing in Memphis, but also reads our Monthly Magazine and Annual Reports to learn what we are doing elsewhere. "May his tribe increase."

CONGREGATIONALISM IN THE SOUTH.

The Congregational Association which recently held its meeting in Little Rock, Ark., embraced the Congregational Churches of Tennessee, North Alabama and Arkansas. It is no wonder that the local paper in reporting this meeting remarked, "Owing to the distances between the churches, the representation was small;" but it also adds, "There were enough ministers of ability to ensure an animated and profitable meeting."

The white and the black were represented in harmonious proportions. Dr. Roy was present to report the annual meeting of the A. M. A., at Madison, and Rev. Joseph S. Smith, a brother in black, gave an interesting account of what he had seen and heard while attending the Congregational Council at Concord, N. H., two years ago. It would seem thus that the reports not only covered a good deal of territory, but also a good deal of time. We have much land to possess in the South and it is quite right

we should not be in too much of a hurry to possess it. We shall make haste slowly if we make haste wisely in our mission work at the South.

There are principles involved in the prosecution of our work here that do not appear at the West. If we stand by the principles, our progress denominationally must be slow. But the victory in the long run will be both honorable and permanent. The universality of the fatherhood of God, and the universality of the brotherhood of man, are the pillars over which Christ sprung the arch of all his teachings. Beneath that arch, slavery, caste, and all other forms of imposed distinctions in humanity cannot pass. It has taken the Christian world a long time to find out that fact, and it has not yet found it out fully, but the pillars stand and the arch is there, nevertheless, and towards the recognition of the structure complete the logic of events steadily moves. Congregationalism in the South stands for the pillars and the arch, and it will win.

WHAT SHALL WE DO WITH THE CHINESE?

This question was ably answered in last July's *Missionary* by Rev. Wm. C. Pond. The answer there given was "Educate and Christianize these heathen." This answer every Christian must endorse. But who shall be responsible for the work? The churches all over the country, or the churches in whose vicinage the Chinese are located? Responsibility in some of its forms, like the little pig that ran around so fast it could not be counted, is not always easy to locate. In such cities as Boston, New York, Philadelphia, Chicago, Louisville and New Orleans, there is not only no reason why the local churches should not take care of the few Chinese within them, but there is every reason why they should. It would be a shame for the churches of these and other cities we might name to expect aid from the outside. The work is theirs. They are able to do it. They ought to do it. But when it comes to the work in California and the territories adjacent, it is quite another question. Responsibility takes a wider range. With eighty thousand Chinese in a State that is struggling to save itself from the paganism that always hangs on the skirts of a new-forming State, with mighty problems pressing for solution, upon the solution of which depends the very existence of the local churches, and to meet which they must have aid, it cannot be expected that these churches can bear the responsibility. Two facts are before them, the work ought to be done and it is greater than they can do. The conclusion is inevitable. The churches at large in co-operation with the local churches must sustain and carry forward the work.

This is the reason why the A. M. A. makes an annual appropriation from its treasury to Chinese mission work in California. We can ask contributions from the churches for such a purpose, because responsibility rests upon them. We cannot ask them to contribute for Chinese missions in Eastern and Southern cities, because responsibility for such work rests upon the churches of those cities, and it should be left where it belongs.

It would seem that President Cleveland's proclamation has had a good effect in stopping the outrages against the Chinamen. The Chinese merchants in New York have sent the President a letter of thanks. The letter is a model in the temper of its thought and the style of its expression. Let a man from a foreign country acquainted with Christianity have before him the anti-Chinese laws of California, the fulminations of California politicians against the heathen Asiatics, and this courteous, manly letter of the Chinese merchants, and his decision would be, the letter is by far the most Christian of them all. That those whom we call "heathen" should in this land we call "Christian," exhibit a spirit which seems to say the words heathen and Christian ought to be made to change places, is not a palatable object-lesson for the American people to study.

THOSE 1169 CHURCHES.

BY A PASTOR.

For some weeks the religious papers and ministers' meetings have been asking why it is that 1169 Congregational churches in the West have made no contributions to the American Missionary Association during the past year. The fact is one that ought to awaken discussion and it has done so; for the work of lifting up the lowly and despised races of our own country ought to interest every Christian man and woman.

Several reasons have been given for this sad delinquency of the churches. One reason is that the most of these churches are poor, are not themselves self-sustaining, are "struggling for dear life and doubtless consider their first duty to be to themselves." Another writer says the salaries of some pastors are in arrears and it cannot be expected that churches will give to missionary causes who do not pay their pastors promptly. A third reason lays the blame wholly at the door of the pastors, who on account of a lack of interest or courage do not present these causes to their people, nor even go through the form of taking collections. We believe that the last reason given hits the nail most squarely on the head. Do pastors realize what a means of grace the contribution box is to themselves and their churches, when it is passed in obedience to the dear Lord's great command, "Go ye into all the world and preach the gospel to the whole creation"? The truth is, poor churches cannot afford to withhold their mites from these great causes that are lifting up the lowly of the world. Their own life depends upon it. Within less than a decade a pastor was called to a church which was receiving aid from the Home Miss. Society. At his first meeting with his standing committee, the new pastor presented plans of work which were approved promptly until he came to the benevolent causes. He suggested that the usual causes to which our churches contributed be put upon the list if agreeable to them. Eyes fell upon the floor, heads hung low, silence ensued for a time, then one of the brethren

said that the church was too poor to pay its own bills, and he did not see how it could help others. The pastor finding that he must feel his way in the dark, modestly and mildly said that he was in the habit of contributing something annually to these causes, and would prefer to have his offering go as a part of the church contribution rather than as a personal gift. One of the committee at once suggested that there might be those in the church and congregation who would like to do the same thing; and he did not think it would do any harm to give them a chance. By unanimous vote a time was set for contributions to the various missionary causes. That church had been in the habit of giving from ten to fifteen dollars a year to the society which aided it. Its contributions to benevolence came right up to about two hundred a year. In two years it came to self-support without diminishing its missionary gifts; and within the last year built, with some outside assistance, a most commodious edifice costing \$15,000. The building is no better than they absolutely need for their work. They are still a poor church comparatively. But how they *gave!* Brethren, in the ministry, let us see to it that collections for missions are taken often. It is as necessary for our churches to give as for those causes to receive.

FROM CONGREGATIONAL IOWA.

A service "in memoriam" of Prof. W. L. Gordon was held at Tillotson Institute, Austin, Texas, during the fall term. The meeting was very largely attended. A poem written for the occasion by Judge Garland, a resident of Austin, was read, and impressive remarks were made by Rev. Dr. Wright, pastor of a Presbyterian church in Austin. Letters from Prof. Salisbury and Mrs. Gordon, personal testimony to the worth of Prof. Gordon from the teachers, and appropriate music rendered by the scholars, made up the programme. Prof. Gordon was one of the most devoted and faithful missionaries the American Missionary Association has had under its commission.

DANIEL WEBSTER AND CASTE.

It is a grand passage in Daniel Webster's Plymouth Rock oration, 1820, which declares for the solidarity of the race. It is the lofty principle which frowns upon the spirit of caste at all times and everywhere. He says:

"It is not a vain and false but an exalted and religious imagination which leads us to the contemplation of a myriad of fellow beings with which God's goodness has peopled eternal space. So also it is neither false nor vain to consider ourselves interested in, and connected with, our whole race through all time; allied to our ancestors; allied to our posterity; closely compacted on all sides with others, ourselves but links in the great chain of being which begins with the origin of our race, runs onward through its successive generations, binding together the past, the present, the future, and terminating at last, with the consummation of all thing earthly, at the throne of God."

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*Supported by Soc. for Prop. of the Gospel among Indians.

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THE SOUTH.

THE MISSIONARY SHIP AND THE CHRISTMAS TREE.

You should have seen them. The tree bright with tasteful decorations and loaded with gifts. The ship, our missionary ship, the same that the children built at the time of our "Morning Star" concert, "as pretty as ever," so one of our members said. There it is in the alcove of the church, upon its keel the words, "Bless the Lord, forget not all his benefits," the rudder in its place, bearing the words, "Holy Spirit," the whole front side of the ship composed of tiers of blocks upon which are words expressive of the benefits the Morning Star carries to the heathen, such as Light, Bible, Saviour, Sabbath, Sanctuary, Heaven, Home, Happiness, Friends, Love, Liberty, Eternal Life, Temperance, Mercy, Patience, Joy, Faith, Charity and Forgiveness.

The angel message, "On earth, peace, good will toward men" speaks to us from the sails, that are all unfurled as if for the voyage. But our missionary ship has not taken on her cargo, and that is what I want to tell you about.

The bell has stopped tolling. An anthem from the choir opens the exercises of the evening, followed by a prayer by our superintendent and another sweet Christmas carol, "Jesus is King," all listened to by a quiet and expectant audience. Now we know why all those chairs are upon the upper and lower platforms, for thirty-five girls and boys are leaving the audience and quietly filling the vacant places just in front of the ship. One of the larger girls presides, and by her side at the table sits the secretary; for this, you must know, is a meeting of the Children's Missionary Society, "Helping Hands." Do you not see their badges, "H. H.," white on a blue satin ground? These badges are the gift of a little society in Calumet, Mich.

The president reads some verses from the Bible, then in answer to the question, "How can we help the Master?" three wee little ones step forward and ask a blessing, on little feet, and hands, and ears, and eyes, and lips, and hearts, given to the service of Jesus, another member puts in a plea for the children, and just at this stage of the meeting, two girls not members of the society come forward and want to know what kind of a meeting it is, to which the girls carry their dolls, (I did not tell you that each girl carried a doll of her own dressing, together with other garments and furnishings for a little bed for each, and a rug to put beside the bed) to which one of the girls gives answer by saying that these are our missionary dolls, and we have met together to load our missionary ship. Then follows a spirited conversation between these girls and the members of the society, in which objections are answered and the work of the society is explained and defended. They are told that these dolls, (27 of them,) are going to Zululand, and that Miss Gertrude Hance is to distribute them, that these dolls will be "*really, truly missionaries*," by showing how such garments should be cut and made, that they have already been missionaries to us, by opening our hearts to others, that the little black walnut bedstead given by Mrs. Major Hardie, of this city, with its pretty, comfortable quilt and rug, made by the members of the Woman's Missionary Association is to go to the little girl in the Lindley Female Seminary, South Africa, who is to be supported this next year by the money raised by this society, and that Susie's doll is to go with it—the Susie whose heart was so in this work, but whom the Lord has called away from our missionary work to *His*.

In answer to questions about the badges, the secretary reads the letter of the little president of the Calumet Society, Ruth B. Cole, to which all listen with marked interest. One of the girls explains the significance of the colors, blue and white,

symbolizing truth and purity, after which we all should strive. Then is sung the piece composed for the little church members to sing on Children's Day.

Here in thy courts, dear Lord, we stand,
A rescued, happy, Christian band,
With reverent heads and hearts we bow,
And ask thy blessing on us now.
Thy lambs, oh Shepherd, ever bold
Secure from harm within thy fold,
Help us to follow where thou dost lead,
Forsaking utterly each evil deed.
Come, school-mates dear, come join our band,
Jesus will help you, if firm you stand,
For truth, and purity, and right,
We'll stand by our colors the blue and white.

A missionary verse is proposed and sung.

As Christian children we'll work and pray
For heathen children far away,
That they, a rescued, Christian band,
May stand, at last, at his right hand.

At one time in the meeting, when the boys are asked if they dress dolls too, one of them says, "No, but we have cut out pictures for scrap-books;" and then before our eyes flash the red, white and blue of the pretty scrap-books that each boy holds up.

And now our pretty ship is being loaded, the back row of girls pinning to the sails and rigging their own gifts, and then receiving from the other members till all is done;—the choir, in the meantime, giving us some sweet music. The meeting is adjourned, each one removing a chair to the vestibule. And now the "Mission Workers," a missionary society among the older girls in charge of our efficient missionary, Miss Lunt, from Maine, each with her badge, marked "M. W.," come forward with their work, the furnishings for the beds, and aprons for the girls in the Lindley Seminary. The members of the Woman's Missionary Association and others in the audience have a part in the gift-making. Miss Hance and the missionaries at Lindley, also the Bible women, are remembered. And now our precious cargo is on and ready for the inspection of all in the audience who wish to see the work of the children.

How we do wish that the readers of the *Missionary* could take a peep at our well-loaded ship. It is really a pretty sight; and this is the glad consummation of many earnest wishes and efforts. But a very necessary part of the exercises is yet to come. One of the little members makes a plea for a "very large collection" to meet the expense of sending our gifts, after which the little ones pass the baskets from which we realize about \$4.00.

And now comes the unloading of the Christmas tree, which all enjoy and from which come many glad surprises, the last though not least of which is a handsome folding lounge, a gift to the pastor and wife from an appreciative people. We bow reverently as the pastor commends us to our Father in Heaven, and with glad and thankful hearts disperse to our homes.

Let me add that this same Christmas tree did duty on the Tuesday before, at our Band of Hope Sociable, when its fragrant boughs were laden with nearly a hundred well-filled cornucopias, which were distributed to the temperance boys and girls after they had listened to a most interesting address given by Mrs. Judge Brooks, of this city.

I will just whisper to you that I have a delightful little surprise for all of the forty

members of my missionary society who have completed the payment of their dues for 1885. When they meet at our home on Saturday of this week for their missionary party, each girl is to receive a beautiful white apron, and each boy a light, cambric shirt, all the gift of that dear, working "Ladies' Aid Society," of Burlington, Wis.

MRS. C. B. CURTIS, SELMA, ALA.

BEACH INSTITUTE, SAVANNAH.

I propose to tell you of our entertainment on Monday evening. After the usual preliminary exercises and while the children were wondering what was concealed behind a certain mysterious curtain, we heard Mr. Morse call out "Ship Ahoy!" and then the answer came, "Ahoy it is." After this was a dialogue between Mr. Morse and a supposed captain as to the destination of the ship, whence it came, its cargo, &c. Next we heard a voice singing, "There was a ship came sailing in." Immediately the curtains were drawn, and there stood a ship with sails, which were covered with gifts. Up and down the masts, along the boom, and hanging over the edge of the ship, were candies, toys, and all the et cetera of a fine Christmas tree. The success of the undertaking and the happiness of the little ones more than repaid the workers whose labor had not been light. The Sunday-school presented the church with twenty-five dollars, the amount of collections during the last two months. As the Northern children had helped us, so we asked our pupils to help others, and on Tuesday they brought their treasures to be taken to Mr. Callen's school. Miss Holmes, Miss Lord, and myself went out there with Mr. Sherrill yesterday, and trimmed their Christmas tree with the gifts entrusted to us. You see this has been a happy, busy week of our vacation, and I think all, teachers and pupils, will begin a "Happy New Year."

One little anecdote, and I will close. I asked a little boy to tell me the name of the city where Christ was born, and he said, "Massachusetts."

M. M. FOOTE.

STUDENT AID AT TOUGALOO UNIVERSITY.

Our school has opened with a larger number of old students than ever before and with a good number of new ones. We have to refuse many who ask to come, because we cannot afford to take them. This is an Industrial school and most of the work is done by the students in order that they may learn how to work and also earn part of their board. Very few can pay full board (\$10 per month); nearly all work for a part or the whole, and the amount of money paid in by the students is small. This State and Louisiana are among the poorest and most illiterate States; the colored people have but little money, but there is increasing interest among them in education. Letters are constantly coming containing such appeals as the following:

"I am a poor widow and wish to send my girl to your school; she can work for her board and I will furnish her clothes." "I write to know if I could go to school and pay \$10 the first month and work the others. I am a poor fatherless girl; please pray over this and consider it." "I have been striving for many years to earn money enough to come there to school but I were not successful. I am not afraid of my labor. I am not able to pay whole board. I want to work half and pay half." "I write to ask if you will let me come to school and pay some of the money and work some. I can work well." "Could I work my way there? I could wash or iron or do anything about the house. What would my board cost at half fare? I could not work whole fare." "A woman wishes me to ask if you could take her little girl; she will give her to you till she is of age. She is a very smart girl and will make a smart woman if she had proper training." Similar letters come in regard to boys, but there is more work for them than for girls, and they have more money when they come.

It is hard to refuse such applications, but how would their expenses be paid if they came? How would the increased bills be met? The Association cannot afford to give them their board and it would not be well for them to have it given. Letting them work for their board is, of course, expensive, as they usually know nothing of doing work properly when they come, and it takes a long time for them to learn. Some work all day (attending night school) and are credited with a certain sum as paid for their work, but they do not receive the money. The next term or the next year they are credited with having paid that sum for their board and are in day school. Some try to work for their board and attend school, and though they do all they can, it is impossible for them to do enough to pay for their board.

Our great need is money to be used in the way of which I have spoken. We are very thankful for all that our friends have given but we need more; and in order that our school may do the good that it is fitted to do and that so much needs doing, we must have help in our poverty; we must be able to take those who are so anxious to come.

ONE OF THE TEACHERS.

THE CHINESE.

HONG SING OF SANTA BARBARA.

BY REV. WM. C. POND.

Our mission school at Santa Barbara is not large, and a just apportionment of our resources among our several fields forbids the expenditure at that point of sufficient funds to afford a full support to a Chinese Helper. Accordingly, Hong Sing works for several hours of each day as a servant in a family, and devotes to missionary work his evenings and as much of the day-time as he can secure, and we eke out his reduced wages by paying him \$10 per month.

His letters to me would not bear printing without correction. To me who know him so well they are quite intelligible and very interesting. His knowledge of the Bible and his spiritual insight (I do not use too strong a term) are often to me a glad surprise. But his English is quite inadequate to the thoughts he wishes to express, and he evidently has recourse to a Chinese-English Dictionary. Here, unable to get at any conception of the different shades of meaning among the English words suggested, he takes, it may be, the first one that he finds, or, for aught I know, the longest and most cumbrous one, and introduces it into a sentence constructed, I suppose, after the Chinese idiom or order of thought; so that an unfriendly critic might describe his composition as chaos come again. But I will try to translate a few extracts—enough to give some conception both of his spirit and his work and words.

“Dear Mr. Pond: I am going to write to you. Blessed our Lord Jesus Christ! Here we have gained two souls out of the Satan’s party. But hope they will not let the Satan have chance to win them back to be his servants again, but will stand confirmed in the way to Christ. May God implant knowledge with faith, and ground them in the love of Jesus, and make them tenacious as soldiers of Christ! This is our prayer and we feel sure that God will answer it.

“Since that trial [through some fault-finding brethren] I was weary and impatient in spirit and my courage was nearly gone;—but a sound came to my ear: ‘Is that the faith? If you have faith like mustard seed then is nothing impossible;’—so then my courage strengthened again.

“ One of the pupils say : ‘ Boys stay away from school because you tell them to give up worship of ancestors and of their gods.’ Then I say : ‘ Of course I have to tell according to the Scriptures what God says. But I would not *compel* any to give it up unless he himself would be satisfied. Don’t you think that the word of God reached into their ears, and they get offended because their hearts too closely towards the Satan yet ? But God can give his Spirit: dissolve their prejudice: open the blind eyes of their mind: then they may come to taste with great appetite the gospel of our Lord Jesus Christ. Whatever doctrine is not from Heaven shall decrease, but whatever is from above shall increase, as Jesus said : ‘ Every plant which my Heavenly Father hath not planted shall be rooted up.’ ”

Under date of Oct. 1st, he writes : “ I will tell you something of the unusual Christian love of a faithful Christian white man. I was walking with book under my arm. He look at me and say : ‘ How do, John ? ’ I said the same to him, but never expect him to say more to me because I am a Chinaman, and he a working man, and I have perceived that the working-men with our Chinese are usually hostile. But he asked me ‘ What kind book that you have been reading ? ’ I say : ‘ Chinese Bible ’ He walk with me; so I ask him if he would not like to go with me to see our Chinese school. Then he came to the school room, and he ask me how much we pay the rent. I say, ‘ Eight dollars a month.’ He also ask me if I were a member of any church. I told him I was member to Rev. W. C. Pond’s church thirteen or fourteen years. So I also asked him, and he told me he was a member to the Baptist church. Therefore he and I have a little discourse about the religion of the gospel of Christ, how it should be preached to every creature under heaven.” (Then follows an interesting and very unique account of their conversation, almost reminding one of Bunyan’s Pilgrim, but too long to be reproduced here. The result was that this hard working man appeared at the Chinese Sunday-school on the next Sabbath and handed Hong Sing a dollar towards the rent.) “ But it seem to me at first I hardly should accept it, because I saw his *exterior* as a poor man—poor as could be. So I ask him where he work. He said, four miles from this town and his wages only \$25 a month. I think this quite small for the white man to support himself, but yet he is so *welcome* to give. The Spirit of God fell on his heart. He said : ‘ I give away this dollar. I believe God will give me more.’ So therefore I accepted his dollar. Next week he give another dollar. So I will say those two dollars are as much as two thousand dollars—that is compared with those who have \$200.00 a month. Yet I perceive that many a rich man not draw out of his pocket one dollar for doing God’s work; and it is true as our Lord said : ‘ How hard the rich man enter into the kingdom of God ! ’ As I myself sometimes feel in my mind, and say, ‘ Oh, I wish I can get rich enough, so when I go home, my native land, enable me to *institute* a station, so that I can preach in my own district—which I could not do without money. But the question came into my mind,—if I get rich may be my conscience become different. As Peter said to the Lord : ‘ All shall be offended, yet will not I.’ But when the trial came, Peter deny thrice. And the young man come asking, kneeling to Christ, yet went away sorrowful for he had great possession. But this Mr. B. he believe he will have the treasure of the future life,—as he said, ‘ God will give me more.’ ”

And thus our brother goes on—quoting many a Scripture to encourage our giving. Then turning to the A. M. A. he warms up into repeated expressions of gratitude to the American friends who sustain it, and then tells of teachers and helpers in Santa Barbara whose kindness finds for him its only explanation in the spirit of Jesus Christ. But I have already exceeded my allotted space, and must bid my too eager pen to cease its ramblings.

BUREAU OF WOMAN'S WORK.

MISS D. E. EMERSON, SECRETARY.

HOME WORK OF OUR STUDENTS.

ADDRESS AT ANNUAL MEETING, MADISON, WIS.

Not long since, I visited a village where were the homes of four boys and one girl who are students of Straight University. I found it to be a place of some thrift, occupied almost wholly by colored people, some owning their own homes. As a rule, they live in ignorance and darkness, still clinging to the old time customs of an uncivilized life. The little light which the young people from Straight University have brought home has opened a new world to a few, but the masses are left unhelped. Education by the greater part is not thought a necessity except as light has been carried to them by these young people who have become enlightened and borne the glad tidings to their homes and friends around them. There is one public school which amounts to very little, while there should be at least a half dozen judging by the children swarming around the doors and yards.

In one little home with only three rooms there were eighteen children, and only a few of them have had an opportunity to attend the school which is being so miserably supported now.

There is not a school-house in the whole village. The church is substituted for one, with no conveniences for either teacher or pupil. I am told a stove or fire is quite unknown during the winter, while the teacher must be at her post rain or shine. As there is neither lath nor plaster, the daylight coming through the cracks and holes would give sufficient light if there were no windows and the doors were closed. Few as yet are awakened to the importance of a Christian education. They seem to realize the necessity of owning a home and have worked for the one end, using their children to aid in this enterprise, keeping the girls as well as the boys in the field until women grown, neglecting to give them the opportunity of even learning to read.

As my coming to this village was anticipated by our students it was thought best to make an effort to draw the people together that I might address them on the importance of education. Arriving Saturday, the first meeting was called that evening and to my astonishment the little church was crowded: many could not get in but stood in the doorway and near the windows trying to listen to what "de white folk say." The audience was attentive and exhibited an eagerness to hear of a better life, and many expressed themselves thankful and promised to make an effort to have their children properly educated. One old Auntie said: "I's not got edication, but dar's my 'Lisha dat wants to go to de Straights, and I tells my ole man after we makes de crop he must go if we has to sell de mule."

Our students I found had made farther arrangements for me on the Sabbath to speak especially to the young girls. If one has never been in Louisiana, near the banks of the Mississippi on a rainy day, it will be hard to understand what such a day with all its mud can mean to those who have to use the levee or middle of the road for sidewalk. I became almost disheartened and ready to give up before I reached the church although the distance was short. But when I arrived there I found a full house, some coming five and even six miles, walking in the mud; I felt both ashamed and encouraged. The pastor was present and made a few preliminary remarks as follows: "Now chilins. I wants yer to stop whispering and have good behavenment while de madam speaks words of instructment to yer." I never saw a more intelligent looking set of young girls from twelve to twenty years of age. The house

was quiet and orderly as any Northern audience. Each looked earnest and eager to catch every word of advice, and at the close many expressed thanks and a resolution to begin a new life of which they had only seen glimpses. There was a colored man who lived on a plantation about three miles from where we were stopping who had a large family of boys and girls and was doing nothing toward educating them. It was thought best to drive out there if a proper conveyance could be obtained. As livery stables are quite unknown in that village, our host, "Uncle Ned" as he is called, who owned two little Creole horses and a cart with two wheels, kindly offered them to our service. We accepted, and when the vehicle was brought to the door it proved quite a romantic outfit for our journey. Our hostess, a thoughtful, old aunt had substituted a moss pillow and quilt for a cushion to the back seat, while in front was a narrow board carefully poised but not promising a very firm foundation. We mounted the little cart while Uncle Ned was gesticulating and telling our young cavalier to "put de lick on dat ar off hoss, and all on de back seat must lean to de forrad or de cart will tip up and land you uns all in de mud." The roads were so bad it was impossible to trot the horses, but we were forcibly reminded of Uncle Ned's injunction to lean "forrad," having nearly lost our equilibrium several times, barely escaping the mud. After riding more than two hours we reached the plantation and were cordially received, and the subject of education was discussed, closing with a promise from the father, who is in comfortable circumstances, to send at least one child to school. On our way home we were caught in a driving rain, but the little horses pulled along and we began to be encouraged at the sight of Uncle Ned's house and himself coming to open the gate for us. As we had to cross a little bridge Uncle Ned ordered our young driver to dismount as "young folks don't know noffing noway 'baut drivin 'cross dangerous places." So with lines in hand Uncle Ned shouted; "Get up dar," and off one wheel went into the ditch, leaving our seat even with the ground where we escaped with no injury, while Aunt Dinah was standing in the door with uplifted hand, shouting "tank God, youse safe." Our students from Straight are doing a good work in that little village as far as they are able, but among a little more than a thousand inhabitants, the four or five, during the vacation of three or four months, can accomplish but little.

I can see the difference as I enter their own homes, between them and those who have never been under the influence of a Christian school. Even the old grandmother who knows not one letter of the alphabet is changed. The house is kept in better order and the home shows signs of cultivation. Girls and boys who go out from the A. M. A. schools are taught *how* to work, and they carry this to their homes often entirely re-organizing habits and customs.

During vacation some of our students have worked in the rice field or at anything else they could find to do. Some have private schools, teaching evenings after doing their day's work, yet the work is slow for the workers are few. Although some own their own homes they have been a long time in getting them. Probably not one cost over five hundred dollars, including a little one story house with one or two rooms, lath and plaster being wholly unknown to the colored people, and a little patch of land. Now to send these children away to school one year means at least one hundred and fifty dollars, including clothing, books, traveling expenses and board. This sum of money looks large to them and almost discouraging. They can keep their children at home, and giving them little or no education keep them from starving; but to raise the required sum in one year to meet that year's demand for one child away at school is almost impossible to the majority. A few can do it and not distress them, and those are the ones who can aid themselves; but the others, our hearts go out in sympathy for them, and so plead with God that the North will still open its heart and purse to these poor unfortunates that they may have an

opportunity to enjoy a Christian education so that they may be able to go out among their own people to help Christianize and educate, doing for them what white people cannot do, going where white people cannot go, reaching hearts that white people cannot reach. To leave this one little village to itself, letting it go on from year to year in ignorance, means destruction. Ignorance means vice and crime in all their forms. The choice remains with us who have been more fortunate whether we come to the rescue or let them drift on.

This village is only one of many where ignorance and darkness dwell. Verily the field is ready for the harvest but the reapers are few. We might truthfully say, this village is a paradise compared with plantation life. There the children do not as a rule get even the rudiments of education. Born in ignorance with no proper home instruction and no schools, their young lives are soon dwarfed and they grow up in all kinds of sin—and I ask who is responsible? You who are living in your homes of comfort and even luxury, can you throw off this responsibility and say "It is nothing to me"? If you are unable or unwilling to go and teach these unfortunates, will you not give the means so others can go, thus helping to spread the gospel to those who have no idea of a civilized Christian life?

Later, I visited another beautiful village. There were students from Straight University, who were doing the grandest kind of work both in school and church. The home where I stopped was as well regulated as any Christian home at the North. Neatness prevailed in every nook and corner visible. Just before the morning meal all assembled in the sitting-room for devotions. It was a beautiful sight; four generations, two of which had known the ills of slavery bowing their knees in prayer. The aged great-grandmother, with a step firm and quick in spite of her years, living on borrowed time—the grandfather and grandmother with still strong arms and willing hands who seem to direct all household affairs—the son and wife with their little ones bowed at the same chair, was indeed a beautiful and touching picture. We inquired how all this came about. The answer from the head of the family was "It is Straight University." The young people who had gone out from that village to Straight had learned a new life and had come home, put into practice their Christian living and had gone about among their own people trying to teach them better ways. Some of the young girls were teaching day schools and some night schools, the parents being glad to avail themselves of this opening for their children, and the result is, the whole community is becoming more intelligent, the older people with the younger, all of which is due to students sent out from the A. M. A. schools. I was especially interested in the Congregational church and Sunday-school. The pastor is one of the A. M. A. children from Talladega and has gone out doing service for the Lord among his people. The Sunday-school is very flourishing and some of our students were teaching large classes of young men and women while they exhibited most earnest attention. One very pleasant feature, and to me the most interesting, was the Bible class of old ladies conducted by the pastor. Each had a Bible and they were required to read a passage of Scripture in turn. Many of them two years ago did not know one letter of the alphabet, but reading a little from Sunday to Sunday has opened a new world to them, and by picking up a little at home, some being helped by young children, many of them were able to read quite intelligently.

Who can estimate the amount of good which the young men and women who are educated under the A. M. A. are doing? The young men and women who go out from these schools are sowing good seed, the result of which comes to our notice day by day.

From eighteen students of Straight University who have reported something of their summer's work we have the following statistics: *Seven* are superintendents of

Sunday-schools organized by them where there was no school before. Ten are teachers, nearly all acting more in the capacity of superintendent and modeling the school on the plan learned at the University. In the eighteen Sunday-schools with which they are connected there is a membership of one thousand three hundred and forty-eight, and in connection with their work they report eighty-eight souls converted to Christ. Nearly all have established Bands of Hope or other temperance organizations and report a membership in such societies of nine hundred and ninety-three. Five Bands of Mercy have been established, all in places where such a thing was never before heard of, with a membership of two hundred and three. This is only part of their work, and remember it is a report from only eighteen. But when we think of seven millions of colored people, not one-fourth of whom as yet have been reached, we can but breathe a prayer to God for help.

In one little village, where there are a few more than a thousand inhabitants, I learn there are at least five hundred children who should attend school, and by actual count there are not over sixty who do. Now, the question arises, will the churches allow these millions of souls to grow up in barbarism, threatening our land with all that is evil, or will the helping hand come oftener increasing its aid and save us from the dark cloud which is hanging over us, menacing the peace, comfort and life of our nation? The answer remains with you who have been favored with a life of freedom, having every opportunity of Christian homes and schools and who have been blessed in basket and in store; it is you who must solve this problem. May God open your hearts wider than ever before, so that this great work can be carried on till all who are in darkness may see the light of a Christian education.

MRS. B. C. HITCHCOCK.

CHILDREN'S PAGE.

SPEECH OF REV. ARTEMAS EHNAMANI BEFORE DAKOTA GENERAL ASSOCIATION.

My friends, I am glad to see you to-night. I have been here three days in this meeting, and I have not heard what you have said, but I have understood you, because the same that is in your heart is in my heart, the love of Jesus.

I have not been always as you see me to-day. I grew up as a Dakota Indian. For thirty-seven years I followed the Indian customs and way of life. From the time I was a small boy like this one (on the steps of platform) I was taught to pray after the way of the Indians, and by the time I was fifteen years of age I was well versed in the customs and ways of my people, and all their prayers and ways of seeking the life.

The Dakotas hold many things sacred, but the Sun is one of the objects most sacred, and when I worshipped the Sun, I did it in this way; I hung up a blanket of white cloth or skin with a red disk painted in the centre like the sun. I ornamented the bottom with a fringe of feathers and fastened a wreath and bunch of arrows above. Then I prayed to the Sun to give me victory over my enemies so that I might capture their horses and take their scalps. For then I was dressed, not as you see me to-night, but with feathers in my hair, a blanket around me and with leggings tied with fellets of fur on my legs.

But I was then in the darkness, and two venerable men came, Rev. Dr. Williamson and Stephen R. Riggs, and they opened my ears and my eyes and brought me into the light. I was a long time learning, but after six years they put me into the ministry, and for fifteen years I followed them all over this country among the Dakota tribes preaching the Gospel. We have now 12 churches among the Dakotas and I am pastor of one at Santee Agency, which is called Pilgrim Church and has 164 members.

It is my daily prayer to be permitted to preach to the tribes who are still in darkness. There are many of them I ask you to pray for them, and ask the Lord to send those who shall bring the light to them also.

I am glad to see you all but I cannot shake hands with you all, so I shake hands within my heart.

LETTER FROM AN INDIAN BOY.

REV. A. L. RIGGS, DEAR SIR :

I will write a few lines to you to day to let you know that i am well and strive to do well at all time.

I know i ought to answers your letter right off but at that time i have no papers, envelopes or stamps either. Now i have got some at hand and therefore i will write this letter.

Well: Mr Riggs i do not know, I like to have the name of Charlie Wm. Buell if the Law of Legeslature will not take a hold of it.

Here is two best Hampton boys on this Agency Well sir; them two, and i, we like to have another Church besides a Cothalics church up here. We want to have a church that can be teach the old and young folks how to become a christains and have all soucs (sorts) of Societies and have them learn in English Language besides they learn the Nowey Language. The Cothalics up here they do not beg the old folks to come to their church;—and they do not have anything either, Women Societies or Youngmen Associetians nothing at all.

and so we like to have you to get up a church building up here if you folks could if you will; Then i think the Indians will try to do right and be propers.

Please answere me when you receive this Yours Truly CHARLIE W. BULL.

BURIAL OF AN INDIAN GIRL.

Last September, Alice Ne-o-pet was buried beside her grandfather, Oshkosh, near Keshena, Wisconsin. Being the daughter of the Menomonee Head-Chief, she was called a princess by the Indians, and many of her tribe, besides white people from the Agency, were gathered at the grave. The funeral procession came from a distance, the father following with bared head, the body of his daughter. The orator was Match-e-ke-niew, an aged chief, and these are a few of his words: "She has gone where the flowers are always blooming and where she will have no trouble. She will come back to us in one year and we shall meet her again. After that she will go away forever." Her father, Chief Ne-o-pet, said: "She is now where the Great Spirit will take care of her, and where she will always be happy" He thanked his neighbors and the white friends for their kindness, and continued, "I have always tried to be kind and good to you, and to follow in the footsteps of my ancestors; now I shall try to be kinder than ever both to the Indians and Whites"

This was a pagan burial, yet how near, in many respects, does the Indian idea of Heaven agree with that of the Christian; and we doubt whether a white father would be more softened towards his fellow men than was Ne-o-pet, as he mourned a daughter, gone "To the Land of the Hereafter."

Alice Ne-o-pet's life was an example of what education will do for the Indian girl. When a child she attended the Government School at Keshena, and was one of the first of her tribe to go to the Carlisle Indian Training School, writing home letters to a father who was delighted to receive, even though he could not read them; and impressing those who knew her by her gentle and ladylike demeanor. She fell a victim to the scourge of these Indians—consumption.

A. F. BRIDGMAN.

RECEIPTS FOR DECEMBER, 1885.

MAINE, \$607 06.

Andover Ladies of Cong. Ch., Bbl. of C. for <i>Wilmington, N. C.</i> , 2 for <i>Freight</i>	\$2 00
Augusta, S. S. Class of Cong. Sab. Sch., for <i>Student Aid, Talladega C.</i>	3 00
Bangor, Central Cong. Ch. and Soc.....	86 26
Bluehill, Cong. Ch. and Soc.....	7 00
Brewer, First Cong. Ch. and Soc.....	12 50
Brownville, Cong. Ch. and Soc.....	114 75
Cape Elizabeth, Cong. Ch.....	5 26
Castine, Margaret J. and Mary Cushman, "Our Christmas Gift to the Lord".....	4 00
Cumberland Mills, Warren Cong. Ch., to const. CHAS. E. BOOTHBY and FRED. STEVENS, L. M.'s.....	71 06
Ellsworth, Cong. Ch.....	37 99
Farmington, Infant Class Cong. Sab. Sch. Gorham, First Cong. Ch. and Soc.....	7 00
Gorham, First Cong. Ch. for <i>Yale L. Fund, Talladega C.</i>	28 87
Hallowell, By Sylvia L. Smith, for <i>Freight</i>	25 00
Hampden, Cong. Sab. Sch., for <i>Indian M. Lewiston, Ladies of Pine St. Ch., for Freight</i>	2 00
Lewiston, Ladies of Pine St. Ch., for <i>Freight</i>	10 00
Machias, Cong. Sab. Sch.....	7 00
Norridgework, Cong. Ch. and Soc.....	10 00
Norway, Mrs. Mary K. Frost.....	26 63
Portland, Williston Cong. Ch., 48 50; Second Parish Ch., 87.....	5 00
Portland Mrs. S. F. C. Hammond, for <i>Student Aid, Atlanta U.</i>	85 50
South Paris, Woman's Home Miss'y Soc. of First Cong. Ch., Bbl. of C., 1 74, for <i>Freight</i> , by Mrs. Carrie M. Austin, for <i>Selma, Ala.</i>	25 00
York, First Cong. Ch. and Soc.....	1 74
	85 00

NEW HAMPSHIRE, \$1,899 04.

Amherst, Cong. Ch.....	11 79
Bristol, Cong. Ch. and Soc.....	4 91
Concord, South Cong. Ch., 70 20, to const. J. T. SLEEPER and SETH R. DOLE, L.M.'s; J. T. Sleeper's S. S. Class, 10; "Friends" 2.....	82 20
Dover, ELISHA R. BROWN, to const. himself, L. M.....	30 00
Dover, Mrs. A. Fairbanks, 5; Mrs. S. H. Foye, 5, for <i>Student Aid, Atlanta U.</i>	10 00
Durham, Ladies, 21; "A Friend," 1, for <i>Student Aid, Atlanta U.</i>	22 10
Exeter, Three Ladies of Second Cong. Ch., for a <i>Share</i>	20 00
Greenfield, "A few Individuals," by Mrs. Mary M. Foster.....	5 00
Hampstead, Cong. Sab. Sch.....	22 10
Harrisville, "A Friend".....	5 00
Hinsdale, Cong. Ch. and Soc.....	10 00
Keene, Second Orthodox Cong. Sab. Sch., 37 83; First Cong. Sab. Sch., 36 27.....	74 10
Lee, Cong. Ch. and Soc.....	8 15
Manchester, H. P. Watts.....	50
Marlborough, F. A. Soc. of Cong. Ch.....	8 00
Mason, Ladies, by Anna M. Hosmer, Trees.....	11 50
Milford, First Cong. Ch., 88 76 to const. Mrs. SUSAN WALLINGFORD, Miss IDA E. CROSBY and Rev. J. C. ROLLINS, L.M.'s. WILLIAM RAMSDALL, 80, to const. himself, L. M.....	118 75
Monroe, Cong. Ch. and Soc.....	5 00
Nashua, Pilgrim Ch., 67 11; First Cong. Ch. and Soc., 19 68; "A Lady Friend," 5.....	91 79
New Ipswich, Children's 23d Annual Fair for Benev. Objects.....	20 25
Stratham, Cong. Ch. and Soc., to const. Mrs. IDA H. SAVORY, L. M.....	32 50
Tilton, Mrs. F. S. Spencer.....	2 00
Walpole, Mrs. W. H. Teel.....	8 00
	\$599 04

LEGACIES.

Amherst, Estate of Luther Melendy, by A. A. Rotch, Admr.....	1,000 00
Marlboro, Estate of Mrs. Mary Ann J. Locke, by Chas. Mason, Ex.....	300 00
	\$1,899 04

VERMONT, \$582 35

Barnet, Cong. Ch.....	69 00
Bellows Falls, Cong. Ch., to const. ARTHUR R. SLADER, L. M.....	56 00
Bennington, Miss C. S. Keyes, for <i>Student Aid, Atlanta U.</i>	2 50
Bennington Center, First Cong. Ch.....	23 75
Brattleborough, Ladies' Benev. Soc. of Cong. Ch., 3 Bbls. of Goods for <i>Talladega C.</i> , 3 for <i>Freight</i>	3 00
Burlington, Ladies of First Cong. Ch., for <i>McIntosh, Ga.</i>	33 00
Cabot, Cong. Ch.....	16 00
Chester, Cong. Ch.....	26 26
Dorset, W. H. M. Soc., for <i>Student Aid, Atlanta U.</i>	15 00
East Corinth, Cong. Ch., 4 Bbls. of C., for <i>Storrs Sch.</i>	
East Saint Johnsbury, Cong. Ch.....	9 60
Essex, "A. O.; L. C. B.".....	2 00
Lowell, "Helping Band," by Ella A. Wheelock.....	5 00
Lyndonville, Ladies' Aid Soc. of Cong. Ch., Bbl. of C., for <i>McIntosh, Ga.</i>	
Manchester, Cong. Ch., Bbl. of C., for <i>Atlanta U.</i>	
Norwich, John Dutton.....	5 00
Peacham, Cong. Ch.....	23 16
Poultney, A. M. Knapp.....	5 00
Putney, Cong. Ch. and Soc.....	8 75
Putney, Mrs. Sarah Shattuck, Gold Watch and Chain (to be sold.).....	
Rutland Co., "Friends".....	3 00
Rutland, Miss Jane H. Edgerton, for <i>Student Aid, Atlanta U.</i>	2 00
Saint Johnsbury, South Cong. Ch., 94 41; North Cong. Ch., 10 22.....	104 63
Saint Johnsbury Center, First Cong. Ch., 6 62; First Cong. Sab. Sch., for <i>Rosebud Indian M.</i> , 5 94.....	12 56
Salisbury, Cong. Ch.....	15 00
Saxtons River, Ernest L. F. Knight.....	4 00
Springfield, A. Woolson, for <i>Atlanta U.</i>	25 00
Springfield, A few Ladies, by Mrs. G. P. Haywood, for <i>McIntosh, Ga.</i>	8 00
Swanton, Cong. Sab. Sch.....	1 70
West Brattleboro, Ladies of Cong. Ch., Bbl. of C. and 2 for <i>Freight</i> , for <i>McIntosh, Ga.</i>	2 00
West Charleston, Ladies of Cong. Ch., for <i>McIntosh, Ga.</i>	7 25
Westford, Cong. Sab. Sch., for <i>McIntosh, Ga.</i>	2 00
West Randolph, Cong. Ch. and Soc., 15; Miss Betsey Nichols, 50c.....	15 50
West Rutland, Ladies' Miss'y Soc. of Cong. Ch., for <i>McIntosh, Ga.</i>	5 00
White River Junction, Mrs. R. C. Andrews, (5 of which for <i>Indian M.</i>).....	10 00
Wolcott, Cong. Ch.....	3 32
By H. H. Thompson, Co. Treas.—Dummerston, Cong. Ch. 21 38—West Brattleboro, Cong. Ch. 14 15.....	35 53
Ladies of Vermont, Clothing and Freight, for <i>McIntosh, Ga.</i> —Berlin, 1 Bbl., 2—Brookfield, Bbl. and Box.—Chester, 1 Bbl., 2—Colchester, 1 Bbl., 2—Coventry, 1 Bbl., 2—Derby, 1 Bbl., 3—Greensboro, 1 Bbl., 2 78—Hartland, 1 Box.—Jericho, 1 Bbl., 2—Ludlow, 1 Bbl., 2—Newport, 1 Bbl., 2—North Craftsbury, 1 Bbl., 3—Richmond, 2 Bbls.—Unknown, 1 Bbl.....	22 78

MASSACHUSETTS, \$8,298 05.

Amherst. First Cong. Ch	20 00	Marlboro. T. B. Patch	2 00
Amherst. Miss Mary H. Scott, for <i>Student Aid, Toulaloo U.</i>	10 00	Matfield. S. D. Shaw	1 50
Andover. Cong. Sab. Sch., 20; "Friends" 3, for <i>Tillotson C. & N. Inst.</i>	23 00	Matfield. Mrs. W. S. E. Shaw, Box of C. for <i>Macon, Ga.</i>	
Andover. John P. Torrey	5 00	Melrose. Orthodox Cong. Ch.	4 65
Ashburnham. First Ch. and Soc., adl.	27 21	Middleton. Cong. Ch. and Soc.	13 30
Auburndale. Cong. Ch. and Soc., (5 of which for <i>Indian M., 39 for Quitman, Ga.</i>)	342 57	Milford. Mrs. Saml. Walker, 2; Mrs. J. P. Daniels, 1; Other Friends, 3, for <i>Student Aid, Talladega U.</i>	6 00
Boston. Mt. Vernon Ch. and Soc., 321 83; Union Ch., 217 24; E. W. Noyes, for <i>Student Aid, Atlanta U.</i> , 100; "C. E.", 50; Edwin S. Brown, for <i>Quitman, Ga.</i> , 10; Central Ch., 5; "Friend," for <i>Indian M.</i> , 1.—Brighton. Cong. Ch. and Soc., 71 76.—Brookline. Harvard Ch. and Soc., 86 93.—Cambridgeport. Pilgrim Ch., adl., 17 49.—Charlestown. First Parish Ch., 31 55; First Cong. Ch. and Soc., 79 75.—Chelsea. First. Cong. Ch. and Soc., 82 75.—Dorchester. Village Ch. and Soc., 37 91; Second Cong. Ch. Sab. Sch., 26 69	1 060 15	Needham. Cong. Ch.	7 01
Bedford. Cong. Ch. and Soc.	13 50	Newbury. First Cong. Sab. Sch., for <i>Student Aid, Fisk U.</i>	20 00
Belcherstown. Mrs. R. W. Walker	2 00	Newton. Eliot Ch. and Soc., (384 of which for <i>Quitman, Ga.</i>)	582 39
Brookfield. Cong. Ch.	100 00	Newton. J. H. Nichols	25 00
Clinton. C. L. Swan, (70 of which for <i>Student Aid, Hampton N. & A. Inst.</i>)	170 00	Newton. "Friend," Val. Sleeve Buttons, (to be sold) for <i>Quitman, Ga.</i>	
Clinton. First Evan. Ch., (11 20 of which for <i>Talladega C.</i>) 20 61; "A Friend," for <i>Talladega C.</i> , 1	21 61	Newton Center. Maria B. Furber Miss'y Soc., for <i>Student Aid, Atlanta U.</i>	25 00
Cohasset. Second Cong. Ch., 11 04; Sab. Sch., 6	17 04	Newton Upper Falls. S. D. Hunt, for <i>Quitman, Ga.</i>	4 50
Cottage City. Rev. F. N. Greeley, "ourselves and boys"	2 00	Northampton. "I. G. J."	1 50
Dedham. First Cong. Sab. Sch., for <i>Student Aid, Straight U.</i>	25 00	North Andover. Cong. Ch. and Soc., to const. ANDREW McLEAN, L. M.	40 00
East Bridgewater. Union Ch., Box of C., for <i>Macon, Ga.</i>	269 97	North Brookfield. First Cong. Ch. and Soc.	57 00
Easthampton. Payson Cong. Ch.	30 00	North Leominster. Cong. Sab. Sch., to const. N. C. BOUTELLE, L.M., (25 of which for <i>Atlanta U.</i>)	30 00
Easthampton. Payson Ch. Sab. Sch., for <i>Student Aid, Fisk U.</i>	50	North Leominster. Mrs. S. F. Houghton	6 00
East Longmeadow. Eunice Morgan	50 00	Peabody. South Ch. and Soc., 40; South Ch. Sab. Sch., 60	100 00
East Somerville. Mrs. HENRY HOWARD, to const. herself L. M.	1 00	Pepperell. Evan. Cong. Sab. Sch., for <i>Student Aid, Fisk U.</i>	17 60
East Walpole. Cong. Ch.	31 50	Pittsfield. James H. Dunham, 50; First Cong. Ch. adl., 50; South Cong. Ch. and Soc., 36 67	136 67
Enfield. Woman's Miss'y Soc., by Miss M. A. Smith	90 00	Plainfield. Cong. Ch. and Soc.	13 02
Fitchburg. Rev. and Mrs. John Wood, to const. GEORGE E. MESSINGER, EDWARD R. WILDER, and Miss HATTIE L. LOWE, L. M's.	22 40	Randolph. Sab. Sch. for <i>Freight</i>	2 00
Florence. Cong. Sab. Sch., Classes No. 10, 13 30; No. 6, 5; No. 20, 4 10	5 00	Raynham. First Cong. Ch. and Soc.	13 50
Frammingham. "A Friend," for <i>Indian M.</i>	15 00	Reading. Mrs. Eliza A. White, Bbl. and Box of C., for <i>Macon, Ga.</i>	
Globe Village. Union Ch. Sab. Sch.	1 00	Scotland. Ladies' Sew. Circle, 1/2 Bbl. of C., for <i>Macon, Ga.</i>	
Great Barrington. "Member of Cong. Ch. Greenfield. Second Cong. Ch.	36 32	South Attleboro. "A Friend," Bbl. of C., for <i>Talladega U.</i>	
Groton. "Friend," for <i>Mountain Work and Indian M.</i> , 20; for <i>Chinese and Freedmen</i> , 10; and to const. Miss RUTH SPAULDING, L. M.	30 00	South Egremont. Cong. Ch. Sab. Sch.	30 67
Hatfield. Cong. Ch.	30 00	South Farmingham. South Cong. Sab. Sch., for <i>Student Aid, Atlanta U.</i>	20 00
Holliston. Bible Christians of District No. 4	25 00	South Hadley. Charles Eastman, deceased, by Julia Kastman, 100; Teachers Mount Holyoke Sem., 25	125 00
Holyoke. First Cong. Ch., Rev. Mr. Hyde's Class, 30; 1 Bbl. of C., for <i>Straight U.</i>	30 00	South Hadley. Mary L. Judd (3 of which for <i>Indian M.</i>)	5 00
Holyoke. J. K. Judd	25 00	South Weymouth. Second Cong. Ch. (\$15 of which from Ladies' Praying Circle), bal. to const. Miss S. JENNIE HOLBROOK, Miss CARRIE A. TOWER and Miss BERTHA E. HUNT L. M's.	54 00
Hopkinton. Cong. Ch. and Soc., adl.	14 25	Springfield. By Miss M. A. Dickinson, for <i>Freight</i>	1 25
Hyde Park. Cong. Ch., for <i>Quitman, Ga.</i>	25 00	Springfield. Milton Bradley & Co., Kindergarten Apparatus for <i>Talladega C.</i>	2 00
Lakeville. "A Friend"	4 50	Stoughton. Mrs. Betsy E. Capen	
Lawrence. Trinity Ch.	18 70	Sturbridge. Mrs. Melvin Haynes, for <i>Freight</i>	1 00
Leicester. "A Friend," for <i>Student Aid, Talladega C.</i>	3 00	Taunton. Broadway Cong. Sab. Sch., for <i>Student Aid, Fisk U.</i>	50 00
Lexington. Hancock Ch. and Soc.	16 80	Taunton. Miss Sarah Brabrook, Forks and Spoons, for <i>Atlanta U.</i>	
Lowell. John St. Cong. Ch., 23 62; James Skilton, 10	33 62	Wakefield. Cong. Ch.	68 93
Ludlow. Mission Circle, Bbl. of C., for <i>Macon, Ga.</i> , 2, for <i>Freight</i>	2 00	Wakefield. Mission Workers, for <i>Student Aid, Atlanta U.</i>	30 00
Lynn. First Cong. Ch. and Soc.	21 30	Walpole. Ortho Cong. Ch. and Soc.	43 00
Malden. First Cong. Ch. and Soc.	55 50	Warren. Cong. Ch.	15 00
Marion. Cong. Ch. and Soc.	7 81	Watertown. "Friends"	2 75
		Waverly. Mrs. Daniel Butler, for <i>Talladega C.</i> , and to const. WILLIAM H. CHANY, L. M.	80 00
		Wayland. Children's Miss'y Soc., for <i>Student Aid, Atlanta U.</i>	5 00
		Wellesley. Wellesley College, for <i>Freight</i>	5 18
		Wellesley Hills. "N."	467 00
		West Andover. Osgood Sab. Sch.	2 13
		Westborough. Cong. Ch. and Soc.	8 54

West Boxford. Cong. Ch. and Soc.	8 35
West Boylston. First Cong. Ch. and Soc.	34 36
Westfield. Second Cong. Sab. Sch., for <i>Student Aid, Fisk U.</i>	26 70
Westfield. Miss Mattie Loomis, for <i>Student Aid, Atlanta U.</i>	10 00
Westhampton. Cong. Sab. Sch.	20 00
West Medway. C. Albert Adams, 5; Mrs. P. Shumway, 5	10 00
West Newbury. J. C. Carr.	1 00
West Somerville. Cong. Ch. and Soc.	10 00
West Springfield. Mrs. Lucy M. Bagg, for <i>Pleasant Hill, Tenn.</i>	100 00
Whitinsville. Cong. Ch. and Soc.	922 03
Williamstown. First Cong. Ch.	20 43
Winchendon. Atlanta Soc., for <i>Student Aid, Atlanta U.</i>	25 00
Winchendon. Atlanta Soc., Box of C. 2 for <i>Freight, for Atlanta U.</i>	2 00
Winchester. First Cong. Ch.	94 17
Woburn. Cong. Sab. Sch., 25; "Friends," 5; for <i>Student Aid, Atlanta U.</i>	30 00
Worcester. "Plymouth Ch. J. W.," for <i>Mountain White Work</i>	250 00
Worcester. Primary and Intermediate Depts. Piedmont Cong. Sab. Sch. for <i>Student Aid, Atlanta U.</i>	25 00
Worcester. Plymouth Cong. Ch., 141.90; Union Ch. and Soc., 249.74	391 64
	\$6,798 05

LEGACY.

Frammingham. Estate of John Fiske, by Lovett Fiske, Ex.	1,500 00
	8,298 05

CLOTHING, ETC. RECEIVED AT BOSTON OFFICE.

MAINE.—Biddeford. Ladies of Second Cong. Ch., 1 Bbl., value 40, for <i>Indian M.</i>	
Hallowell. By Sylvia L. Smith. 1 Bbl., for <i>Birmingham, Ala.</i> —Kennebunk. Ladies of Cong. Ch., 1 Bbl., for <i>Selma, Ala.</i> —Lewiston. Ladies of Pine St. Ch., 1 Bbl., Val. 25, for <i>Louisville, Ky.</i> —South Berwick. Ladies of Cong. Ch., 1 Box. Christmas Goods, for <i>Wilmington, N. C.</i> Wells. Ladies of Cong. Parish, 1 Bbl., for <i>Selma, Ala.</i> —NEW HAMPSHIRE.— Pittsfield. Ladies of Cong. Ch. Bbl. and Box, for <i>Marion, Ala.</i> —Swanzey. Indi- viduals, Cong. Ch., 1 Bbl.—MASSACHU- SETTS.—Ashfield. Mrs. A. Perry, 1 Bbl. Boston. Homeland Circle of Park St. Ch., 1 Bbl., for <i>Chattanooga, Tenn.</i> — Dorchester. "Friends," 1½ Bbls. Christ- mas Goods, for <i>Wilmington, N. C.</i> — Marshfield. Ladies' Benev. Soc. of First Ch. Bbl. and Box, Val., 45.—Newton. Freedmen's Aid Soc., 1 Bbl., Val., 14, for <i>Macon, Ga.</i> —Sturbridge. Mrs. Melvin Haynes, 1 Bbl., for <i>Kittrell, N. C.</i> — Watertown. Ladies, 3 Bbls.; Watertown Phillips Mission Band of Phillips Ch., 2 Bbls. Christmas Goods, for <i>Louisville, Ky.</i> —Wellesley. Wellesley College, 2 Cases, for <i>Indian M., Santee Agency.</i>	

RHODE ISLAND, \$224 30.

Barrington. Cong. Ch., 84; Cong. Sab. Sch., 20	104 00
Central Falls. Cong. Ch.	60 00
Little Compton. ISAAC B. RICHMOND, to const. himself L. M.	80 30
Pawtucket. Maria E. Edwards, to const. LEWIS E. SPARROW, L. M.	30 00

CONNECTICUT, \$2,966 93.

Andover. Ladies of Cong. Ch., for <i>Quit- man, Ga.</i> , by Mrs. Charlotte E. B. Hyde.	9 00
Ashford. W. D. Carpenter, 4; Mrs. C. S. Trowbridge, 2; Alanson Peck, 2	8 00
Berlin. Second Cong. Ch.	6 74
Black Rock. Cong. Ch.	22 61
Bloomfield. Cong. Ch.	14 00

Bridgeport. Ladies Social Circle of South Cong. Ch., for <i>Quitman, Ga.</i>	25 00
Bridgeport. Park St. Cong. Ch.	14 41
Brooklyn. Mrs. Wm. R. Thurber, for <i>Freight</i>	1 00
Canaan. First Cong. Ch.	6 95
Canton Centre. Young Ladies Mission Club for <i>Quitman, Ga.</i>	15 00
Central Village. Cong. Ch.	7 26
Chaplin. Ladies, for <i>Quitman, Ga.</i>	15 00
Chaplin. J. W. Crosby	1 00
Chester. Ladies of Cong. Ch., for <i>Quit- man, Ga.</i>	30 00
Clinton. Cong. Ch. and Soc.	18 89
Cobalt. Cong. Ch.	2 50
Columbia. Cong. Ch. and Soc.	19 11
Danielsonville. Mrs. Sarah A. Backus	5 00
Eastford. Cong. Ch.	9 05
East Hampton. Mrs. Dea. Samuel Skinner, for <i>Student Aid, Talladega, C.</i>	5 00
East Hartford. First Cong. Sab. Sch., for <i>Student Aid, Fisk U.</i>	25 00
East Hartford. First Ch.	6 00
East Windsor. First Cong. Ch. and Soc.	20 00
East Windsor Hill. "A Friend"	10 00
Falls Village. Cong. Ch., 2 55; S. S. Con- cert, 2 29	4 84
Granby. South Cong. Ch.	10 00
Greeneville. Cong. Ch. adl.	2 80
Green's Farms. Cong. Ch.	14 00
Hartford. Friends in First Ch., for <i>Student Aid, Fisk U.</i> , and to const. Miss EMILY BRACE, and E. C. RICHARDSON, L. M's.	71 00
Hartford. Geo. P. Bissell	10 00
Hebron. Jasper and Mary C. Porter	10 00
Higgaum. Cong. Ch.	22 00
Kensington. Cong. Ch., 21 24; Edward Cowles, 5; Mrs. Edward Cowles, 2; Miss Eliza Cowles, 2; Sidney M. Cowles, 1	31 24
Madison. Cong. Ch.	9 04
Madison. Mrs. A. D. Lee, for <i>Indian M.</i>	5 00
Mansfield Center. Sab. Sch. of First Cong. Ch.	10 00
Mer den. First Cong. Ch. Sab. Sch., for <i>Student Aid, Fisk U.</i>	50 00
Milford. First Cong. Ch.	61 50
New Canaan. Cong. Ch. and Soc.	15 40
New Hartford. North Cong. Ch.	20 25
New Haven. J. L. Engsg.	10 00
Newington. Cong. Ch.	34 43
New London. "A Friend"	1 50
North Branford. Cong. Ch.	8 50
North Greenwich. Cong. Ch., to const. DEA. JOHN F. CLOSE and ISAAC O. CLOSE, L. M's.	74 06
North Guilford. A. E. Barlett	15 80
North Woodstock. Cong. Ch.	13 10
Norwalk. First Cong. Ch.	76 45
Old Saybrook. Cong. Ch.	13 66
Plainville. Ladies' Soc. for <i>Quitman, Ga.</i>	10 50
Plymouth. Miss Eliza Bull, 1,000; Cong. Ch., 51	1,051 00
Pequonock. Ladies of Cong. Ch., for <i>Quit- man, Ga.</i>	7 50
Rockville. Second Cong. Ch.	10 92
Somers. Cong. Ch.	15 61
South Britain. Cong. Soc.	19 11
Southington. Cong. Ch., Mrs. E. L. Rob- bins	20 00
South Norwalk. Cong. Sab. Sch.	79 34
Stratford. Cong. Ch.	33 00
Stafford. Mrs. T. H. Thresher	5 00
Thomaston. Cong. Ch., Home M. Soc. for <i>Quitman, Ga.</i>	30 00
Thomaston. Cong. Ch.	25 06
Thompsonville. Dennis Pense, 100 for <i>In- dian M.</i> and 100 for <i>Ed. of Colored Youth</i>	200 00
Union. Cong. Ch.	4 57
Vernon Center. Mrs. Isaac Chester, for <i>Quitman, Ga.</i>	5 00
Wallingford. Cong. Ch.	13 64
Waterbury. Second Cong. Ch.	250 00
Waterbury. Ladies of Second Cong. Ch., for <i>Quitman, Ga.</i>	107 39

Watertown. Ladies' Benev. Soc., Bbl. of C., for <i>Storrs Sch.</i>		tees Agency.....	2 00
Westchester. Ladies, by M. G. Moses, for <i>Quitman, Ga.</i>		Salem. W. G. Tyler.....	50 00
West Hartford. Cong. Sab. Sch., for <i>Quitman, Ga.</i>	12 00	PENNSYLVANIA, \$1,091 98.	
West Hartford. Cong. Ch. (13 of which for <i>Indian M., Fort Berthold, Dak.</i>)	29 56	Alden. Welsh Cong. Ch.....	1 30
Wetherfield. "Friends," by Rev. G. J. Tillotson 2 Bbls., for <i>Pleasant Hill, Tenn.</i>	93 74	Canton. H. Sheldon.....	10 00
2 for Freight, 2 Bbls., for <i>Austin, Texas.</i>	2 00	Center Road. J. A. Scovel.....	30 00
Winsted. James J. Preston.....	2 00	Clark. S. P. Stewart.....	2 00
Wolcott. Cong. Ch.....	5 40	Farmers Valley. Mrs. E. C. Olds.....	5 00
Woodbury. First Cong. Ch.....	26 75	Guy's Mills. Randolph Cong. Ch.....	7 55
Woodstock. First Cong. Ch., bal. to const.		Philadelphia. Central Cong. Ch.....	10 25
Miss MABEL G. Wilcox, L. M.....	15 00	Philadelphia. Sarah Newlin, for <i>Indian M.</i>	3 00
		Pittsburg. First Cong. Ch., (Welsh).....	10 00
		Scranton. Plymouth Cong. Ch.....	12 88
		West Alexander. Mrs. Jane C. Davidson.....	1000 00

NEW YORK, \$1,982 24.

Alfred Center. Mrs. Ida F. Kenyon.....	5 00	Ashland. Mrs. Eliza Thompson.....	2 28
Aquebogue. Cong. Ch.....	4 91	Berea. James S. Smedley.....	5 00
Brooklyn. Clinton Av. Cong. Ch., 1,066 67;		Cleveland. Euclid Ave. Cong. Ch.....	70 00
South Cong. Ch., 28 41.....	1,095 08	Cleveland. J. J. Low, for <i>Indian M.</i>	5 00
Brooklyn. John Gibb, 50; "A Friend, So. Ch., "2; for <i>Talladega C.</i>	52 00	Columbus. Ladies' Miss'y Soc. of First Cong. Ch., Box of C., for <i>Fisk U. Aid, Fisk U.</i>	5 00
Brooklyn. Central Cong. Ch. Sab. Sch., for <i>Indian M., Santee Agency.</i>	37 50	Gambier. James S. Sawyer.....	10 00
Buffalo. First Cong. Ch.....	50 00	Geneva. Mrs. S. Kingsbury.....	12 85
Chauteaugay. Joseph Shaw.....	5 00	Guilford. Cong. Ch.....	
Churchville. Ladies' Cong. Union, for <i>Tougaloo U.</i> , by Mrs. L. H. Cobb, Treas.	10 00	Hudson. Cong. Sab. Sch., for <i>Student Aid, Fisk U.</i>	4 97
W. H. M. U.....		Kenton. Mrs. F. Linsley, for <i>Student Aid, Tougaloo U.</i>	2 00
Courtland. Box of Goods, for <i>Tougaloo U.</i>	5 00	Lakeside. "Friends," for <i>Student Aid, Tougaloo U.</i>	6 00
East Bloomfield. Bbl. of C., for <i>Tougaloo U.</i> , 5 for Freight.....	1 50	Madison. Mrs. H. B. Frazer, for <i>Student Aid, Talladega C.</i>	20 00
Frankfort. Dewey Hopkins.....	10 00	Mantua. Cong. Ch.....	6 00
Fredonia. Jeannie E. Kinsman, for <i>Student Aid, Athens, Ala.</i>	5 00	Mount Vernon. Ladies' Miss'y Soc. of First. Cong. Ch., 14; Junior Mission Band, 14; for <i>Straight U.</i>	28 00
Galway. Delia C. Davis, for <i>Atlanta, U.</i>	50 00	Newark. Plym. Cong. Ch.....	5 00
Gerry. Mrs. Mary A. Sears.....	4 00	Newton Falls. Cong. Ch.....	7 00
Honeoye. Dea. D. L. Hamilton.....		Painesville. Rev. S. W. Pierson.....	5 00
Lockport. Woman's Home Miss'y Ass'n of Cong. Ch., 2 Bbls. Bedding and C., for <i>Talladega C.</i>	10 00	Perrysburg. J. K. Deering.....	14 31
Marion. Cong. Ch. Harvest Home Festival	5 00	Ruggles. Cong. Ch.....	1 50
Millville. Mrs. Electa G. Linsley.....		Saybrook. W. C. Sexton.....	50
New York. S. T. Gordon, 150; Gen'l Clinton B. Fisk, 30. to const. Rev. J. W. Ford, L. M.....	180 00	South Ridge. "U. H.".....	
New York. Rev. D. Stuart Dodge, 125; Henry G. De Forest, 50; Ralph Wells, 25; Geo. W. Colles, for <i>Yale L. Fund</i> , 10; "A Friend," 10; Henry B. Barnes, Books and Pamphlets, for <i>Talladega C.</i>	220 00	Springfield. Ladies Miss'y Soc. of Cong. Ch., Box of C., for <i>Fisk U.</i>	
New York. Mrs. H. B. Spelman, 25; "A Friend," 2; "A Friend," 23, for <i>Student Aid, Atlanta U.</i> ; W. L. Squire, Forks and Spoons; Calvin Harris, Forks and Spoons, for <i>Atlanta U.</i>	70 00	Springfield. Mast. Foss & Co., 1 Buckeye Jr. Lawn Mower, for <i>Talladega C.</i>	10 00
New York. "H. W. H." for <i>Quitman, Ga.</i>	25 00	Strongsville. First Cong. Ch.....	55 90
Norwich. Cong. Ch. and Sec.....	19 25	Wellington. First Cong. Ch.....	25 00
Pitcher. Cong. Ch.....	3 00	Willoughby. Mary P. Hastings.....	
Port Richmond. S. I. Stephen Squires.....	5 00	By Mrs. William Clayton, Treas. O. W. H. M. U.—Burton, W. H. M. S. of Cong. Ch., 20, for <i>Miss'y, Chattanooga, Tenn.</i>	
Poughkeepsie. Mrs. Anne S. Banfield, to const. MAMIE C. BANFIELD, and EDITH C. BANFIELD, L. M's.....	67 00	Painesville. W. H. M. S. of First Ch., 20; Ohio W. H. M. U., for <i>Miss'y Indian M.</i>	87 15
Rexford Flats. Mrs. S. L. Peck, 3 for <i>Mountain White Work</i> , and 3 for <i>Indian M.</i>	6 00		
Sag Harbor. Chas. N. Brown, to const. Mrs. Addie Sayre, L. M.....	30 00	INDIANA, \$10 50.	
Sodus. Mrs. B. Rice.....	2 00	Versailles. Mr. and Mrs. J. D. Nichols, 9 50; Mrs. J. D. Rebuck, 1.....	10 50
Tompkinsville. Mrs. Maria Snyder.....	5 00	ILLINOIS, \$1,694 83.	
West Bloomfield. Mrs. S. B. Sherrill, Box of Papers, for <i>Macon, Ga.</i>		Carthage. Mrs. Elizabeth Bernethy.....	100 00
West Groton. Cong. Soc., Bbl. of C., for <i>Tougaloo U.</i>		Chicago. Ladies of First Cong. Ch., for <i>Missionary</i>	253 00

NEW JERSEY, \$66 00.

Montclair. Sab. Sch. Class, by Mrs. J. F. Pratt, for <i>Student Aid, Talladega C.</i>	6 00	Chicago. G. and G. Miss'y Soc. of N. E. Ch., for <i>Student Aid, Atlanta U.</i>	6 88
Montclair. "A Friend," 5; "Friends," 3, for <i>Quitman, Ga.</i>	8 00	Chicago. Ashland Av. Cong. Sab. Sch., for <i>Oake, Indian M.</i>	4 35
Newton. "A Friend," for <i>Indian M., San-</i>		Chicago. First Cong. Ch., 171 08; N. E. Cong. Ch., 154 14; Y. L. M. Soc. of N. E. Cong. Ch., 25; Ladies' Miss'y Soc. of N. E. Ch., 7 38; South Cong. Ch., 25 02; Union Park Cong. Ch., adl., 10; Central Park Chapel, 7 17; "A Friend," 1.....	400 74
		Dover. Cong. Ch. to const. Rev. Israel Brown, L. M.....	80 00
		Dundee. Cong. Ch.....	10 13
		Elmhurst. Seth Wadhams, for <i>Student Aid, Talladega C.</i>	20 00
		Jefferson. Cong. Ch.....	10 00

Galesburg. George Avery.....	15 00	Des Moines. Mrs. J. B. Grinnell, for Student Aid, Talladega C.....	10 00
Geneseo. Cong. Sab. Sch.....	11 83	Dubuque. Ladies' Miss'y Soc. of Cong. Ch.....	15 00
Geneseo. First Cong. Sab. Sch., for Tougaloo U.....	11 41	Emmeburg. Cong. Ch.....	7 73
Lyonsville. Cong. Sab. Sch., for Oak Indian M.....	10 00	Independence. Rev. W. S. Potwin, for Student Aid, Talladega C.....	5 00
Malden. Cong. Ch.....	12 86	Marshalltown. Boys of Cong. Sab. Sch., for Student Aid, Straight U.....	15 00
Mendon. Mrs. J. Fowler, for Macon, Ga.....	1 00	McGregor. Ladies, for Miss'y, New Orleans, La.....	23 00
Moline. First Cong. Ch.....	84 49	Mitchell. Rev. Elmer Butler and Wife.....	5 00
North Hampton. R. W. Gilliam.....	5 00	Muscatine. W. H. Woodward, for Student Aid, Talladega C.....	25 00
Oak Park. Cong. Ch.....	228 31	Oldfield. Highland Cong. Sab. Sch.....	7 40
Oak Park. Ladies of Cong. Ch., for Miss'y Austin, Texas.....	6 00	Red Oak. Mrs. W. Willis, for Macon, Ga.....	1 00
Oneida. Cong. Ch.....	10 00	Shenandoah. Cong. Sab. Sch.....	2 32
Peoria. First Cong. Ch.....	100 00	Sioux Rapids. Mission Helpers of Cong. Ch., for Student Aid, Talladega C.....	10 00
Princeton. Mrs. Polly B. Corss.....	10 00	Tipton. Mrs. M. D. Clapp.....	3 50
Quincy. First Union Cong. Ch.....	153 93	Traer. Cong. Ch.....	11 65
Rochelle. W. H. Holcomb.....	2 00	Winthrop. Cong. Ch.....	5 50
Roscoe. Cong. Ch.....	1 50		
Sublette. Mrs. Amy Downes.....	1 00		
Thomasboro. "Two Friends".....	5 00		
Waukegan. Cong. Ch.....	20 00		
Wilmette. "Wilmette People," for Quitman, Ga.....	17 90		
"Friends," through Chicago Office, for Quitman, Ga.....	152 50		
MICHIGAN, \$260 01.			
Ann Arbor. Mrs. R. M. Cady.....	50	Clitherrall. "Friends," Box of C., for Tougaloo U.....	82
Battle Creek. "A Friend".....	50	Little Falls. Cong. Sab. Sch., "North Star Class," 59c.; "Little Jewels," for Chinese M., 23c.....	1 00
Benzonia. Amasa Waters.....	15 00	Mazeppa. "A Friend".....	6 00
Calumet. Boy's Mission Soc. for Student Aid, Tougaloo U.....	4 00	Medford. First Cong. Ch.....	
Cheboygan. Cong. Ch.....	8 62	Minneapolis. First Cong. Ch., 57 63; Rev. and Mrs. E. S. Williams, 5, for Student Aid, Atlanta U.....	62 63
Comstock. Township. "A Friend".....	103 55	Minneapolis. Union Cong. Ch., 10; "The Open Door Ch., 3; Mrs. R. Laughlin, 105.....	14 05
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